

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, APRIL 26, 1900.

VOL. II, NO. 24.

Bro. P. I. Lipsey, the new pastor at Clinton, is now on the field, and the outlook is full of promise.

Brethren, let's utilize every moment between now and the convention in bringing together all the Lord's money into his treasury.

Bro. H. P. Hunt, assisted by Bro. E. L. Wesson, begins a meeting at Pickens to-day. We trust the Lord will be with his people there.

Mrs. J. L. Johnson, whose death was announced in the last *Baptist and Reflector*, was not the wife of Dr. J. L. Johnson, of Duck Hill, as stated in that paper.

We are very sorry to learn of the severe and continued illness of Bro. Hooker, of Leon, Mexico. Let prayer be made in all the churches for his recovery.

We rejoice with Pastor Miller and his noble wife in the conversion of their little daughter, Laura, during the meeting at West Point, in which Bro. Bacon labored.

A member of the Pleasant Hill church, Copiah county, writes: "You can put Pleasant Hill down as one of the churches that believes in sending her pastor to the convention."

The home mission offering here last Sunday went beyond \$100.00. The work seems to be prospering greatly in the hands of Pastor Yarborough.

Bro. W. J. Derrick, the Canton bishop, has been called to serve the Greenwood church. We are not advised as to his purpose in regard to the matter. He will do well anywhere.

Our office was honored a few days ago by a visit from Bro. A. C. Watkins, one of our Mexican missionaries, who is in the States for a short rest, expecting to return in the fall.

The tie up of all traffic and movement of trains in many portions of the State will no doubt make THE BAPTIST late in reaching some of our subscribers. We hope everything will soon resume its normal condition.

Cards are out announcing the marriage of Miss Maude McCoy and Rev. Alonzo C. Ball Wednesday evening, May 23, 1900 at half past three o'clock, at the home of the bride, Duck Hill, Miss.

We acknowledge a joint invitation from Brethren Hearn and Falconer, of Ebenezer, to be present at the 5th Sunday meeting of the Yazoo Association at Ebenezer. We regret that we cannot attend.

The 5th Sunday meeting of the Copiah Association will be held with the Harmony church, and in connection with it will be held a Centennial movement meeting at Crystal Springs at nights.

Bro. McComb spent a few moments with us on his return from Senatobia, where he has spent two weeks in a meeting with Pastor Ellis. We are glad to know that the Lord was in the meeting, and that the cause is doing well at Senatobia.

The anniversary of the Herminian Society of Mississippi College came off with brilliant success last Saturday night. We could not be present, but learn that the speeches were of a high order, and the exercises in every respect all that could be wished.

Dr. A. U. Williams writes: "Please state in the paper that there need be no fear of ample accommodations for all who may come to S. B. C. You have been here and you know. There will be no need to engage rooms ahead, unless a large party wish to come together. The town is so small that no one will be located very far from convention.

It is a source of real grief to us to hear of the death of Sister Ida Tucker, of Pickens. She was one of the noblest of women. It was our pleasure, while pastor at Pickens, to bury in baptism her and her husband, Bro. T. D. Tucker. Her death produces a great vacancy in Pickens. May God's grace prove sufficient for our Brother Tucker and his two motherless girls.

The Lamar Literary Society of Millsaps College celebrated its seventh anniversary last Friday night. Two young gentlemen, Mr. Guice and Mr. Holloman spoke, reflecting credit on this young, growing institution. Our Methodist brethren are doing well in their educational work. We must so manage our Mississippi College as to make them do better. These two institutions, in such close proximity, must necessarily prove mutually stimulating, and corrective to each other. Our own Dr. Brough, of Mississippi College, upon ten hours' notice, followed these two young men in a most splendid address, emphasizing the literary merits of our beloved State.

Just before going to press we are overwhelmed with matter for the paper which ought to have reached us a week ago, but was tied up by the breaks in the railroads. A good deal of this matter is news, but it will hardly be news next week, and hence a considerable portion of it will not be printed. In several cases we have received two accounts of the same meeting, and we have not room for both. We trust the brethren will bear with us, and we will work through the matter the best we can.

A copy of the recently issued British parliamentary report on temperance, has been received at the consular bureau in Washington. It shows that Americans stand very well in this respect, the United States being fourth among the great nations in the consumption of wine per capita, third in that of beer, and fifth in that of spirits. Contrary to popular belief, the British are surpassed in spirit drinking by the Danes, the French, and the Germans, whose consumption ranks in the order indicated. The British, however, exceed all other nations, including the Germans, in the per capita consumption of beer, although certain districts in Germany exceed the average for Great Britain. The United States consumes .3 gallons of wine, 12.6 gallons of beer, and .86 gallons of spirits per capita per annum.

Inquiry has recently been made into the extent of the Sunday mail service and the number of people employed therein. The records of the Department are not very satisfactory in regard to this. At large offices one-third of the force is usually employed for a few hours on Sunday, while the postmaster has full discretion to work all his clerks the entire Sabbath should he deem it necessary, or to detail only one or two employes for a few minutes or a few hours. In making contracts for the transportation of the mail the Department selects trains that run seven days in the week in preference to those that run only six, and whenever a train that carries mail arrives or departs on Sunday it must be looked after. The instructions of the department to postmaster are to arrange to work of those who must be employed so as to permit them to attend church services and to avoid all unnecessary work. Upon the trunk lines, railway mail clerks are on six days and off six days. Upon shorter runs they may be on six days and off two. This system is adopted on account of the exhausting character of the labor they must perform—labor which absolutely tires them out in a short time and requires long rests. As a general thing, it may be said that such clerks can attend church once in two weeks.

The Outlook.

The last Baptist Year Book places the number of white Baptists in the South at 107,000 in round numbers. This number of Baptists could bring him to pass, if they were organized and trained. We are, in a very large measure, still engaged in pioneer and rudimentary work in enlisting, instructing and training this great mass of Baptists.

It is true that some of our churches, very few comparative, are fairly well up in the "grace of giving." These will, as a rule, increase their contributions to missions 25 per cent. But at least four-fifths of our regular organized church will go unmoved by this appeal of the Southern Baptist Convention. Many of them will never hear of the appeal, in a way to be moved by it. There are two ways by which our great Baptist host may be brought to touch with this and other advance movements among the churches of God.

One is by the spirit of the living ministry. But, for obvious reasons, the average pastor can do but very little work in instructing and training his congregation in practical benevolence.

2. Because of the limited time he can spend with his people. Twelve visits a year, and sometimes one or more of these is knocked out by inclement weather, or ill health of pastor or family. Let us set aside a year to get before the people the general subject of missions as far as he can go with some sprinkling in of mission teaching on other occasions. The question of missions has many features which should be discussed separately; and an hour would not be so much time for emphasizing each feature. And in addition to the pressing calls upon the pastor to present each feature of present mission work, the various phases of modern missions should be carefully presented in a strong, accurate way for the edification and quiet enjoyment of the believers.

2. Many pastors have not and do not have the opportunities and advantages for preparing themselves for instructing and leading out the church membership to broader fields of knowledge and larger liberality. The churches do not supply these pastors with a competency, and they "must needs" "labor with their hands." Just now we make no plea for the pastor for his own sake, but we enter a protest for the loss of his hands, that the churches of Jesus Christ may receive fuller instructions and more thorough culture for the Master's glory. There is no man called of God to be a minister of the New Testament, who would not go upon his knees in gratitude to God, if he could be wholly cut loose from secular vocations, and give himself wholly to "the ministry of the word." That preacher who lends endorsement to the idea of semi-secular employment, must do so not because he thinks this mongrel service the best for Christ's cause, but because of the "hardness of the heart" of the people.

The other is by means of the denominational newspaper. This vehicle for the dissemination of general religious information and for the generation of inspiration and enthusiasm among the brethren possesses rare value. Wherever the pastor may be, this factor is silently doing its work of enlightening, inspiring and encouraging the hearts of the

thousands who can hear only one sermon a month. It is not meant to say that the paper is better or even equal to the preacher. But because of the frequency of its visits, it does become a valuable co-adjutor to the pastor. No alert pastor will fail to exert himself for the circulation of the denominational paper in his congregation; for it works for him and the cause he loves many times while he is sleeping.

3. It is all the more valuable to his pastor because it speaks to the people often of things which he could not so well afford to speak of, because of the personal element entering into the situation.

May we not indulge the hope that because of the manifest helpfulness of THE BAPTIST to the pastors in the State, they will more than ever assist in its circulation.

The places where THE BAPTIST is most generally read in Mississippi are also the places that are doing most in all our general denominational work.

We close with the remark that where the pastor and THE BAPTIST are "laborers together" the work along all lines is progressing fairly well; and, if each will prove a bit more helpful to the other, the work will enlarge as the years go by.

Two Styles Contrasted.

We are all familiar with two opposed styles of writing, the exhaustive and the suggestive. The writer who is addicted to the exhaustive style tries to work so thoroughly all his subject as to leave nothing to be supplemented by the reason and the imagination of the reader. He writes his theme to the dregs. Every letter in the text is made to yield a meaning. His method is satisfied with nothing short of completeness of expression.

To leave anything unsaid is, in the opinion of the exhaustive writer, to leave a loophole for doubt and uncertainty. He is not content with frescoing the wall with a border or a picture here and there. No, he must color the whole wall over with the figures of his thought. The strength of the cold cannot be tested by a piece, this writer untwists the whole ball of string to pass through your fingers.

Frequently men of great ability adopt the exhaustive style. Perhaps Bentham, the English philosopher, furnishes the best example of such writing. So anxious was he to make each sentence express the truth, the whole truth and nothing but the truth, that his interwoven parentheses, so numerous and varied, obscured the main thought. He forgot that language expresses ideas only serially. Words do not body forth thought with the unity and comprehensiveness of a picture, in which the eye sees all at once. Language reveals thought, as a panorama makes us acquainted by successive views with a long train of events. One sentence overstates a truth; the next makes the proper deduction or attempts to correct the exaggeration. Barrow, the great mathematician and preacher, shows the exhaustive style in his sermons. In the case of both Bentham and Barrow, the use of this style is due to the profundity of their thought, their jealous regard for truth, and their realization of how easy it is to be

misunderstood. But with less able men the exhaustive style is apt to degenerate into platitudes and redundancy. While it conduces often on the part of the writer to thoroughness, it more frequently weakens the attentional powers of the reader, because it invites only a passive attitude of mind.

In this busy day the suggestive style fits the fashion. Steam and electricity keeps the grasping faculties of the mind ever on the alert. The reader or listener now asks only that you start him on the path of thought. He will pursue alone the vistas ever widening and lengthening.

The men consequently who command the suggestive style, are to-day in the ascendency. Lowell, Carlyle, Emerson and Tennyson, all suggest a thousand-fold more than they express. Emerson's sentences are nuggets, and some times so terse and abrupt that they have been described as infinitely repellent particles. On the part of the reader or listener, the intellectual gain of such a style is beyond calculation. We cannot give an idea to another; we can at most only incite his mental power to build a similar idea in his mind. The greater the incitement, the greater the profit. For thought, like the acorn, grows not by accretion, but by a process of self-unfolding. The genial rays of the sun cannot impart life to the acorn; they simply quicken into activity its latent energies. This quickening into activity ought to be the aim of all expression whether on the printed page or from the pulpit.

S. C. MITCHELL.
Richmond College, Virginia.

Greatness.

We sometimes wonder why God did not make us great as he has others, and are inclined to charge God with being partial. We think it unfair that he has so much more richly endowed others than us. We forget, however, that God makes no one great only in emblematic possibility. Greatness is not conferred, but acquired. The greatest man that ever lived would not have been great, could not have been great, had he not striven to be great.

The simplest most obscure man is truly great if his life, his purposes, his plans are linked with God. This is the real test of greatness. Men long to do something great, but who knows what is great? No act, no life is truly great which does not fall in with God's sublime purposes. No act can be small which finds a place in that which helps humanity forward. It may not look great, men may not call it great, but God does.

The highest aim in life, then, is to find out when our activities will fit into God's purpose, and then do perfectly the work given us. A tiny cog in a great machine may not be seen. It may not make much noise, it may seem to be doing nothing, but it is absolutely necessary to the working of the machine. If it stops the machine stops. It produces the work of the machine as truly as any other part. We are not parts of a great machine, but we are participants in a great providence. No man can tell what life is the most important. All are needed to make up the complete product of human life, and the smallest, most unseen and insignificant life becomes great as it truly enters into and helps to produce the completed result of all great true human life.—*Christian Work.*

Some Choice Men of the Pew.

DR. BENJAMIN WHITFIELD.

In newspapers, in books, and on the records of the government, much has been written in disparagement of Mississippi, our people and institutions.—C. C. CLAIBORNE.

Kentucky for fine horses, Mississippi for fine boys. The broad-browed, bright-eyed boy is the chief product of our State. You can catch the sparkle of his gleeful eye in our villages and cities; you can discern his manly bearing on the streets and highways, you can see him with his splendid opportunities in the country. The country boy, who enjoys latitude and longitude, and breathes the pure resinous air of the hills, is, full often, an agreeable disappointment. He does not know what disposition to make of his hands when fair beauty appalls; his feet are heavy, and his gait is awkward. He is Hans Anderson's "Ugly Duckling"; it in time becomes a graceful swan. The country boy does his own thinking, he is much with nature, and, in his constant exercise in field and woods, he gains power of endurance that enables him, in after years, to meet the demands of hard study, and the exigencies of life. Ninety-five percent. of America's great men were in their youth bare foot, country boys. The lad of the hills is America's hope. The diamond fields of Africa yield the rough unattractive gifts of nature, which gratefully receive polish and glisten on the shapely fingers of beauty or in the golden crown of the King. We have wealth in the hills of our State, susceptible of polish, and more to be prized than the brilliant gems of the Afric sunny slopes.

Dr. Benjamin Whitfield was born in Hinds County, Miss., Nov. 23, 1848. He was reared a country boy. His father, Eld. Benjamin Whitfield, came from North Carolina to Mississippi in 1823, and settled in the northeastern part of Hinds county, somewhat north of an imaginary line from Clinton to Canton. At the time there were no white settlers nearer than Clinton, and the wild Choctaw Indians roamed the primeval forests. The homestead is now the property of Hon. E. H. Green. Less than a year ago, it was my pleasure to be at the residence of Mr. Green at the marriage festivities of one of his daughters. On that happy occasion I was favored with the additional enjoyment of seeing the house that was the early home of Dr. Whitfield, and of taking a cursory view of its surroundings. It is entertaining to study the various secret forces that have worked as by stealth in the youth of one who has reached eminence in the thoughts and feelings of men. Strong character is developed natural merit. We are told that the sturdy oak is well formed in the germ of the acorn, but proper influences must be brought to bear upon it before it reaches its extended dimensions in the natural forest. The boy is the man in incipiency, appropriate or the problem that year by year, expands and matures the primaevial gifts into mature development. The growing character of the young bends to the gracious touch of the ennobling, as the tender plant inclines to the rays of the sun.

When I was pastor in Dalton, Ga., I boarded with a good woman who, candor compels me to say, was far to corpulent to be possessed

"feather from the wing of his genius," died of infirmity caused by hard study before he was twenty-two. The Man of Nazareth "turned the stream of centuries out of its channel," and died at thirty-three.

Dr. Whitfield was a man of broad sympathies and of fine culture. For a number of years he was professor of science in Mississippi College, and was for awhile secretary of the Foreign Mission Board in our State. He may be called, The Friend of Foreign Missions. Why he and his brothers were such warm supporters of Foreign Missions has baffled my research. Their father was a positive character, and a friend of missions, but did not put the special emphasis on Foreign Missions that his sons have awarded that part of our evangelical work. An old Jewish adage says, "Get close to the seller of perfumes, if you want to be fragrant."

Dr. Whitfield lived close to Christ, and seems to have gotten the missionary spirit of his Master. I have great admiration for the enthusiastic man. Men of enthusiasm must bear the stigma of being fanatics. With many the fanatic is the man with more enthusiasm than they possess. They need such fanatics to prevent the effect of their consuming passion for slumber. We need men who in their enthusiasm can set the world on fire, while their conservative critics are slowly and with much dignity lighting a match.

A short time before Dr. Whitfield died, he said to his brother, "I yet owe thirty dollars on my pledge for Foreign Missions. I wish to pay it. I may never have the chance to pay any more to missions." What I have spent, I had; what I now have is lost to me; I have only saved for the future, what I have given away."

What a sublime sentiment coming to us as an echo from the gathering shadows of the evening twilight of life. Could we but realize our responsibility for the condition of the "heathen in his blindness" we would equal the enthusiasm of Dr. Whitfield for Foreign Missions. There are 1,000 millions of unconverted heathen, thirty millions of them are dying each year, and are going up before God without saving faith. It is marvelous how much work our missionaries are doing. They preach every day in the year. The Lord is blessing their labors. And yet what apathy in our churches as to this hand to hand conflict with the powers of darkness. How many whimper and sputter as to the mere matter of expense in getting the money to the man on the field. Iscariot is a beautiful name. It is as musical as the name, Gabriel. But it has been brought down until the child born into the world is called on to carry it. It is the synonym for avarice. Yet, Iscariot for the kiss of betrayal received some compensation. Thirty pieces of silver were paid him for the safe delivery of his Master into the hands of the Jews. The depraved act was in line with the corrupt business deals of the debased money-makers of the world. But Iscariot descended below the mud line into the depths of infamy, when he, for *gratis*, complained of waste, of needless expense, when Mary, the sister of Martha, with her pound of ointment of spikenard, anointed the feet of the gracious Lord, and oblivious of self, lovingly wiped his feet with her flowing hair. Christ for the world, and the world for Christ, is the all absorbing theme that should animate and energize the favored ones, who have known through the ward bloom of the crucified One, eternal redemption and free adoption as the children of God.

Z. T. LEAVELL.

THE BAPTIST.

The Judgment of the Heathen.

The very fact of a judgment, it seems to me, is proof of an ultimate rule of right by which the conduct of all rational creatures may be tested. There cannot be some rule as the final appeal, or else deafness cannot be attained in the proceedings of the judgments.

1. Supposing that there is an ultimate standard of moral judgment, let us notice what must be its nature. An ultimate must be final. It can know past nor future, but only ever is. It is self-existent, self-supporting and self-sufficient. It has the ground of its authority only in itself, and the light which reveals it is altogether its own. The ultimate rule, therefore, is that standard by which all other rules may be determined. As an ultimate it is.

1. *Simple.* By this is meant that it is wholly uncompounded, and therefore incapable of any analysis. As the logician would say, it contains no plurality of marks, and consequently cannot be analyzed. We cannot separate it into its parts, because it has not parts. It is primary—ultimate—final.

2. *Immutable.* The ultimate standard of moral judgment must be immutable. "Ultimate truths are not the product of power, but must themselves constitute all exertions of power. Power does not make the principles by which all power must be judged. No possible power can make it right that God, or angel, or man, should not be worthy of their spiritual excellency." Not only is it impossible for power to condition the ultimate standard, but to conceive of any change "involves the alternative, either that it changes to somewhat that is not and should not be, and thus changes from a right to that which is not right; or, that it changes to somewhat that is not and yet should be, and thus that there was another right determining how the ultimate right should be changed." Mutability of the ultimate right is thus an absurdity.

3. *Universal.* The ultimate standard is a universal standard. This is evident if we bear in mind the nature of truth. Truth is universal. Rights cannot clash with each other. Truth cannot contradict itself. So there must be a universal standard by which the conduct of all rational beings, whether God, angels, or man, shall be judged. This, and this alone, can insure the universality of truth.

This being true it follows as a natural sequence that the standard by which we shall be judged is not concocted for the special exigency of judging the world, but is the eternal, ultimate principles of right by which the moral quality of all rational conduct is determined, whether the agent be man, angel or God. (C. H. Dickok's Moral Science.)

II. Having determined what must be the nature of the ultimate standard of moral judgment let us now endeavor to ascertain what that standard is.

1. It is not the revealed will of God. Revelation is the product of an ultimate rule of right. The moral law as revealed is but a fragmentary aspect of the great fundamental law. This is evident if we bear in mind the fact that the moral law as revealed is liable to come into conflict with itself. "Thou shalt

not steal" may conflict with "Thou shalt do no murder," for if we are always to regard life we must sometimes appropriate property—e. g. the knife of the man about to commit murder. We can only escape from the constant conflict of commandments by an appeal to a higher law—the ultimate rule of right.

3. It determines character. Whatever one regards as the ultimate end of the moral life will be his standard of conduct. If we know what that standard is we know what his character is, for a man's character is necessarily a reflex of his standard of right.

4. It agrees with revelation. To express this end in the light of revelation I would say the chief end of man is to glorify God. To do this is to struggle towards the attainment of the *sumus ego*. That alone will glorify God.

Thus the heathens will not be judged by a revelation he has not heard, but by a law that cries out in his own soul bidding him seek to realize the *sumus ego* (Rom 1:19; 2:13-15). Every other intelligent creature shall be judged by the same standard. The *sumus ego* is the same for all men and all are under obligation to realize it. There is no other ground of obligation. God makes no other demand upon us. Christ Jesus is the *sumus ego*.

J. BENJAMIN LAWRENCE.

Smithdale, Miss.

Commencement at Blue Mountain.

Being very scarce of room since our fire in February, we have decided to make our closing exercises for this season very brief. These exercises will begin at 9:30 o'clock, Wednesday morning June 6th and close at about 4 o'clock on the afternoon of the same day. We have arranged for trains to run from Pontotoc and Ripley, reaching Blue Mountain in time for the opening of the exercises in the morning and returning after the program closes in the afternoon. The train from the south will enable parties from the west who reach New Albany at 9 or 12 o'clock on the night of June the 5th to come up in time for the exercises. Parties coming from the east can reach New Albany on the morning trains of June 6th and make direct connection for Blue Mountain.

3. The standard of moral judgment is the law that bids us realize the rational self—the highest self, the true self, *sumus ego*, as the chief end in life—the *sumum bonum*. This law having no plurality of marks is the *sumum genus*. It may seem vague and indefinite, but this is because it is of the widest generality, connating but one mark—existing and containing under it all commandments.

In the past it has given us and our friends here pleasure to extend free entertainment to friends and patrons from a distance. However, the fire referred to above forced us to fill not only the rooms in our own buildings with boarding pupils but also nearly all the available rooms in our village. We regret exceedingly that this lack of room will make it impossible for us to entertain commencement visitors over night and that accommodations cannot be had in the village. Such was never the case before and we trust it will never be the case again. However, the train for the south will leave here just in time to make connection at New Albany with the six o'clock train, and parties going east can leave New Albany at 9 or 12 o'clock that night. Our pupils will leave here at daylight on the morning of June the 7th on a special train and connect with all morning trains at New Albany. Parents and friends wishing to spend the night at New Albany can find good hotel accommodations there and join our pupils on the morning trains.

Yours truly,
LOWREY & BERRY,
Proprietors.
Blue Mountain, Miss., April 20, 1900.

April 26,

1900.

"The Dream Realized" or (City Pastor.)

The city pastor walks the street
With sober men and clothing neat,
His beaver hat and sleek rattan
Show him to be a plous man.
His shoes, they shine with brilliant gloss,
Which makes him dread the street to cross,
Lest mud or dust his shoes should soil
And cause the waste of dressing oil.
But then the boot-black standing near
His shoes of dust and mud will clear,
Then looking up with smiling face
He takes the pay with modest grace.
The pastor then goes on his way
For he has much to do to-day.
His heart is burdened with solemn care,
His tongue is lisping silent prayer,
For into the homes of the poor he goes
And hears recitals of their woes.
The widow's sigh, the orphan's plaint
Must be endured without restraint;
The sick and well, the rich and grand,
The pastor's visits will demand;
And many will pour into his ear
Gossip that's void of truth or cheer.
'Tis true he wears a broadcloth coat
And silk cravat about his throat;
But oft his heart does yearn intent
For the joys he felt where first he went.
O, Lenvy not this pastor's life,
I'm sure its not all free from strife.
His way is hedged with high brick walls,
His time is given to many calls.
I like to roam where the wild flowers bloom,
Where there is plenty of sunshine air and room,
Where I can drink from springs in a long han-
dled gourd.

And not be forever by society bored.
But look at our brother as he dignified, moves,
His hands are incased in new kid gloves.
You might think him vain; but he's gentle and
meek;
To the poor and lonely he always will speak.
His dress like his heart he knows must be clean;
For he by so many people is seen.
Watch him right close—'tis Monday morn,
You never would think him country born,
You never would judge that years ago
He ploughed a mule or used a hoe—
Cut cord-wood, ditched or cracked a whip
Over Lamb and Bright on many a trip
From home to railroad hauling freight,
Or cotton bales of ponderous weight.
And then at night by pine-knot blaze
He'd read and hope for brighter days.
His crop laid by he'd go to school,
And always prompt to obey each rule.
He studied hard and lost no time.
For he had set his pegs to climb.
Thus time went on from year to year,
Often the way did not seem clear.
But on and on with nerve and will
He climbed Fame's steep and rugged hill.
His pastorate first 'mid barren pines—
He joyful went 'thout tears or whines
And preached and sang and hoped and prayed,
And many a joyful convert made.
Through dust and mud and heat and cold
He went and preached the gospel old.
Sometimes his pay indeed was slim,
But nothing seemed to hinder him.
His fame began to spread abroad
As one who wished to honor God.
His shining gifts he could not hide,
So he was sought for far and wide.
From country poor to town he went,
To serve his Christ he seemed intent.
True to his calling, kind to all,
Whether his pay was large or small.
And now we find him in prime of life
With a pleasant work and helpful wife,
In a growing city with ample pay
To make provision for a rainy day.
Young preacher now from this please learn,
Poor pay and pastorate never to spurn,
For he that is faithful in that which is least,
Someday will be permitted to rest and to feast.

GUESS WHO.

THE BAPTIST.

The Third Sunday Rain.

There were only three Sundays left before April 30th, when the S. B. C. work closes. How many churches in our State had proposed to take collections that day, and close the work of gleaning the week following so as to have the funds well in hand by the 30th. The rain came in ceaseless down-pour for two days and nights, taking all hopes of meetings away, and the collections untaken. What are we to do about it? We cannot wait till the next month, for that will throw us out of the convention year. A few churches will have one more Sunday, and why not make use of it? There will be some fifth Sunday meetings. As never before let these tell in the interest of missions. Let pastors put in some time visiting in the interest of missions, and Mission Committees and church Treasurers bestir themselves and telegraph me results by 9 o'clock Monday April 30th, and thus get as full reports as possible by telegraph to Richmond and Atlanta, by 12 o'clock that day.

A. V. ROWE.

College Tidings.

At this writing the college president is sick in bed. He has suffered severely for three days past, but hopes to be up and out in a few days. If the unremitting attention of a faithful physician and the readiness of many kind friends to do all in their power for him, will make a man well, then surely the college cannot have a sick president long at a time.

If ninety more friends would send me ten dollars each for the college, I could pay all salaries in full, pay incidental expenses, pay for the improvements made this session, and pay the six hundred dollars due this year to President Webb. Think of it! Only 90! And there are 90 who could easily send ten apiece at once and be the better off for having done it. Send it at once if you can; if not, write and tell me that you will send it later so that I may know how to calculate. The boys are generally in fine health and the college is moving on with brightening prospects.

W. T. LOWREY.

An Open Letter to Pastors and Other Laborers in the Vineyard.

Dear Brethren: In view of the approaching 5th Sunday meetings and conferences that will be held in every part of the State, the undersigned begs to urge upon you the claims of the 20th century observance in every such gathering.

I want to ask first, that every member of this State committee lay it upon himself to attend a 5th Sunday meeting, and make a special work of introducing the movement to the gathering. Do this in order to make the inauguration of the movement State wide. Arrange for a special hour for holding a memorial service. Lead in these exercises and bring them to agree to co-operate with you in your section of territory in holding a number of rally meetings in May, June, July and August.

Then, in behalf of the committee, let me ask the pastors all over the State to fall into line

with this great enterprise, and work heartily with the committee along the lines proposed; that is, holding rally meetings in every section of the State, and these meetings to be followed by memorial services of worship in the churches upon a set Lord's day.

The celebrations to be held under the auspices of the 20th century committee look to rechristening the churches, and the individual through the churches. With devout thanksgiving we ought to observe what God has wrought by us, through us, and for us during these one hundred years now closing.

Carry this movement, as conceived by our great leaders in the Southern Baptist Convention, into the 5th Sunday meetings, the conferences, the anniversaries, the conventions, the associations, and finally into the churches, there to reach the individual, and we have thereby set in motion inspiration and influences for development and enlargement such as we have not hitherto known. Then let us appropriately commemorate in these ways the marvelous history that we have been making during these one hundred years, looking to a culmination in practical results, a new era in our denominational life, to be marked by more liberal and more systematic giving for the maintenance and spread of the gospel through the world. Let us remember the words of our risen Lord, Lo, I am with you always.

Rev. J. M. Frost, Secretary, Nashville, Tenn., will upon application supply suitable tracts and addresses appropriate to our special needs.

S. M. ELLIS,
Ch'm Com.

Bro. Hooker.

I have just received the following note from Bro. Mahon, under date of April 17th:

"Hooker has had a bad day to-day, his fever going as high as 103.9, to-night it is down to 102. He is a very sick man, and it seems well nigh impossible to control the fever. I fear he is going to have a hard time to pull through. I trust the Lord will see fit to raise him up again well and stout. He is very low-spirited and this makes it harder on him."

We are praying daily unto the Lord to spare to us this noble Christian worker.

J. G. CHASTAIN.

Morelia, April 20, 1900.

Later.

I have just received from Bro. Mahon the following note written April 17th:

"Hooker is not so well this A. M. Dr. Salmon (Methodist missionary) is here, and we are going to try to get Hooker to the hospital this P. M. He seems full of malaria, and medicine has little effect on his system. He is getting very weak, but the doctor thinks he will be able to control the disease when he gets him to the hospital."

I trust all the readers of THE BAPTIST will pray the Lord to give our dear brother back to us in health and strength.

J. G. CHASTAIN.

Morelia, April 14, 1900.

THE BAPTIST.

From Tolarville
TOLARVILLE, Holmes Co.,
Miss., April 14, 1900.

TO THE BAPTIST:

Tolarville is a country post office of but a few years standing, situated on the main public hill road leading from Tenaha to Yazoo City, on the dividing ridge between Harlan's Creek and the vicinity delta, also located in the south-western portion of the hill part of Holmes county. In its vicinity lives the venerable old lady, Grandma Eakin, who today, celebrated her one hundredth birthday, witnessed by nearly two hundred friends and relatives. A most beautiful day, the sun never seemed to shine more brilliantly; all were impressed with the belief that God was with us, and for us, and very instrumental in setting apart this day as a dlightful occasion, for such it really was. As the morning passed away, the crowd began to assemble, and continued until nearly noon; they came from far and near, every one with a basket and something good to eat in it. Grandma Eakin is blind, and can scarcely hear at all, and can't walk about. As a natural consequence, every one that came, wanted to speak to and shake hands with Grandma. Miss Cynthia, her youngest daughter, being her interpreter, being so much the occasion worried Grandma very much, although she sat in her invalid chair until mid evening, then retired. About five o'clock dinner was announced, all repaired to the grove where a long table was erected, and thereon spread with everthing good to eat, which every one seemed to enjoy, and feel grateful to the Lord that He had spared them to witness the occasion and enjoy the pleasure of the day. It is not necessary to enumerate all here on this occasion. I shall only mention a few from a distance. I don't know of any one that was more acceptable to the audience than that big and kindly-hearted man, Dr. H. Christmas, of Tenaha, also his highly esteemed lady. Dr. Dr. used to live in our neighborhood, his company is acceptable at all times; next we have our Representative John Swinney, who seemed to be at home and among friends; also our old friend and president of supervisors, Dr. Beat one, Ike Harvey. He too, seemed to be more polite and hand-shaking than before his election. Mrs. Brown, sister and daughter; Mr. Paul Stien and wife; the two Mr. Herrings and families, of Lexington; E. W. White and sister; R. F. and J. E. Smith, of Yazoo county; Mrs. Morgan and Miss Burkhead, of Stevens. Dinner being over and the tables cleared away, the crowd reassembled under the shade of the stately oaks where the table stood. Mr. Dan Stephens, our deacon and accommodating little photograph man, of Lexington, being on hand with his instruments ready to take snap judgment. Grandma was conveyed by willing hands from her room and placed in her chair under the tree, where she often in by-gone days sat and sang hymns of praise to God, there she could hear the sweet music as it rang out and was caught up above and wafted on angelic wings to the paradise above, then also could she see the beauties of the land as they appeared before her. Then surrounding her in

Christ and the Old Testament.

BY REV. GEORGE COOPER, D. D.

In "the upper room," their old trysting place, Christ met his ten disciples on the evening of the resurrection Sabbath. Having demonstrated to them that he was not a mere apparition, by eating a piece of broiled fish, without any sense of doing aught presumptuous or extraordinary, he began with Moses, took the prophets and the Psalms—the entire Old Testament canon—made each a new commencement of interpretation that his death and resurrection were the fulfilment of all their writings. He regarded the whole

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1900,

THE BAPTIST.

a group, her children, grand-children and great grand-children, her only two surviving children, F. W. Eakin, her son, on her right, and Miss Cynthia Eakin, her daughter, on her left; the group composed about fifty in number, all that could get there on this occasion; there are at least that many more in other States. After this was over there came a group of the whole; those so fortunate as to ever see the picture, will notice on the right wing about a half a dozen old Confederates, or Johnny Rebs. After this being over, and before the crowd dispersed, the Rev. H. M. Young, pastor of the Ebenezer circuit, being present, and by request, dismissed the audience with a fervent prayer most suitable on the occasion. As the evening passed, the crowd dispersed, each one no doubt feeling thankful that they were permitted to be there; and nothing they could say, and but few can say, that they had seen one person one hundred years old. The writer has been intimately acquainted with this noble family since 1850. Grandma Eakin has been a widow longer than the average life of man, her two youngest children are still living and are nearly three score years old, and have no recollection of their father; in justice to one that has been ever faithful to a mother; this epistle would not be complete without making mention of her noble character, who deserves praise and credit the world over. You would have to search the world over to find another Miss Cynthia. She has stood by and watched over her in the almost alone for these forty years, never forsaking her under any circumstances. There is a crown now awaiting her at the right hand of the Father in heaven. Her surviving son, F. W. Eakin, lives some distance off; is about sixty years of age, has a very large family of children and grandchildren, is a good Christian gentleman and a consistent member of the Baptist church. Grandma Eakin has been a Baptist and a Christian beyond our recollection. She has kept the faith, as it is written, the just shall live by faith, now abideth in her faith, hope and charity. She was fully invested with charity, the greatest of all; well might she say, who shall separate me from the love of Christ, shall tribulation, or distress, persecution, or peril, or sword. She can answer it by saying, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate me from the love of God, which is in Christ Jesus, our Lord.

W. W. LUNSFORD.

So thick do heaven's mercies fly that the arrow of prayer can never be shot aright without bringing down some blessing. If it bring not that which we seek it shall bring us that which we need.—Mark Guy Pearce.

1900,

Passing Events.

The large majority of people take more interest in passing events than in things of the past. It would seem that the Scripture is about to be fulfilled in that "old things have passed away; all things have become new." Our Bro. Leavell has made a new departure by writing up the living—"while they are with us." Why not brighten a life, rather than put flowers on the grave?

It may not be becoming the writer to say these things, since our good brother has so strongly singled him out, and that without pointing out his faults; but he wants to lay personality aside and treat subjects of general interest. As a life exemplifies principles, so far it should be used. Like all things human, it will have its imperfections; but few Baptists believe in the modern doctrine of "holiness"—or so-called sinless perfection, in this life.

Fifty-two years ago the writer paid his first visit to Natchez. Among the Baptists there then were Bro. Ira Carpenter, Dr. C. C. Thomas, Mrs. Barfield, Bros. Polkenhorn, Lyon and Carkeet, and Bro. B. Pendleton, of course. Just out of the city was the comfortable home of Sister Bondurant—mother-in-law of Elder W. H. Anderson. These have all passed away; and now "instead of the fathers are the children," and the children's children.

Without referring to many subsequent visits, the latest to Josephus Hewett, Esq., in 1862, let me allude to the recent Y. M. C. A. Convention held there. There were five delegates from Meridian, and they were most hospitably and pleasantly entertained. This correspondent and Mr. Mixsell were assigned to the home of Mr. and Mrs. J. B. Hamlett, where we were truly "at home." Among old Meridian friends we met Bro. and Sister Grubbs, Sister Hardin, etc., and spent a few hours at the beautiful country residence of Mrs. C. N. Dameron and family—old New Orleans friends.

Lord's Day morning some of us were on hand at the Sunday School naturally. There was a fair attendance and the exercises were quite interesting to all, seemingly. Ex-Gov. Northern conducted the preaching services and the congregation was well pleased. Pastor Butler was delighted; and by the way not only his church, but the community is delighted with him. He is doing a good work and his good wife is a true help meet.

Sunday afternoon the undersigned had to lead a Women's Meeting, and but for the help of Bros. Landrum Leavell, and Bro. Hathorn of Clinton, he would have been at a loss. As it was, Bro. L. made a capital short address, and Bro. H. spoke words of earnestness and power. Bro. Homer Webb contented himself with being a "hearer" at the convention and practically a "looker-on" in Vienna."

L. A. DUNCAN.

Dr. Alexander Maclaren said recently: "The fountain is in the solitary cleft of the lonely hills and draws its waters from the snows which sparkle on their tops; and the minister, to be a power, must live alone with God."

THE BAPTIST.

BLUE MOUNTAIN CHOW-CHOW.

BY ST. CLAIR LAWRENCE.

Consider what must be involved in the truth, that God is infinite and that you are a part of his plan.

Memorize some of the scripture promises and recall them when the temptation to worry returns.

Cultivate a spirit of gratitude for daily mercies.

Realize worrying is an enemy which destroys our happiness.

Realize that it can be cured by persistent effort.

Attack it definitely as something to be overcome.

Realize that it has never done and never can do the least good. It wastes vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies and conquer your aversions.

The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God!—Henry Vincent.

I saw once lying side by side in a great workshop, two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty, in the other scarcely a single feature could be recognized; it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it to me. I could not help thinking how true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the King, while warm with the love and glow of early youth, is allowed to grow too cold, and the writing is blurred and the image is marred.—Christian Budget.

Gringos.

People often wonder and ask why the Mexican calls the American a "gringo," or what the word means. That can be explained much easier than why the American calls the Mexican a "graser." When the Americans went to war with Mexico a melody, every verse of which ended with "Green grows the rushes, oh," was very popular. It pleased almost everybody's fancy, and was sung by old and young. While in camp the soldiers would sing it constantly, and all the Mexicans could hear it was "Green grows the rushes, oh."

They immediately began to call the American soldiers by the first two words, as it sounded to them, "grin-goes." They made it into one word, by which they will ever know the Americans, "gringo."

Brotherhood.

The crest and crown of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man.

—Edwin Markham.

"How can a congregation get a rich blessing from a pastor who does not live on a high level?"—A. T. Pierson.

Little minds are tamed and subdued by misfortunes, but great minds rise above them.—Washington Irving

THE BAPTIST.

Published Every Thursday,

BY THE

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as
mail matter of the second class.

Obituary notices, whether direct or in the form
of resolutions, of the dead, and marriage notices
of twenty-five words inserted free; all over these
amounts will cost one cent per word, which must
accompany the notice.

A limited number of reliable advertisements will
be inserted.

All communications of business, and remittances
should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on
one side of the paper only.

No communication will be printed unless it is
accompanied by the name of the author.

It is requested that remittances be made by
money order or registered letter. Do not send check
on local bank.

In requesting change of post office, do not fail
to name office from which and to which the
change is to be made.

The Convention.

This body meets at Hot Springs on May
11th at 10 o'clock a.m. From this section
of the State we will take I. C. road, leaving
Jackson in a party of 12 a.m., May 10th
and reach Hot Springs on same day in the
afternoon. In last issue we stated that all
the Mississippi party could not be located at
one hotel, but we have since learned from Dr.
A. U. Williams, chairman of committee on
entertainment, that we can all be placed at
one house at \$1.50 per day, including free
baths. Therefore I am arranging to place all at
this hotel who will send their names on postal
card, saying they will pay \$1.50 per day.
Those who wish a lower rate, can get it
when they arrive. Dr. Williams' state-
ment in another column.

Round trip from Jackson \$12.55.

THE BAPTIST.

At Utica.

It was our privilege to spend last Lord's
day with the good people of Utica. It was a
good day all round. We assembled at 10 a.
m. in the Sunday-school which was con-
ducted decently and in order by our young
brother, G. W. Mimms, who will at his next
birthday be an octogenarian. Has lived in
Utica and vicinity during these four score
years. He is a Mississippian "to the manor
born." As far back as 1828, he remembers
that there was a store where the town now
stands, which was owned by J. C. Casey, a
brother-in-law of his. His life covers a per-
iod of two generations, and many and revo-
lutionary have been the changes during this
time. Notwithstanding his ripe old age,
Bro. Mimms greatly enjoys the reading and
study of the classics—especially Shakespeare.

Utica is a thriving town of about a thousand
inhabitants. It has good churches of
several denominations, schools, a bank and
a good business.

At 11 o'clock a large congregation assem-
bled in the Methodist church building and
listened very earnestly to the "words of life."

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on local bank.

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April 26,

1900,

Sunday School.

LESSON FOR APRIL 29, 1900.

BY W. F. YARBOROUGH.

Jesus and John the Baptist:—Luke 7:18-28.
GOLDEN TEXT.—He hath done all things well.—
Mark 7:37.

CONNECTION.

After healing the centurion's servant, Jesus
continued his journeys about Galilee, work-
ing miracles and preaching the kingdom of
God. At the village of Nain he raised the
widow's son from the dead. It must have
been soon after this that the deputation from
John the Baptist came to inquire whether he
was the Christ or not. John was in Herod's
prison at Macherus in the southern part of
Perea.

EXPLANATORY.

Verse 22, 23. "Go your way and tell John
what things ye have seen and heard." By
his answer Jesus meant for John to know that
his mission was one of gentleness, love and
mercy, and not one of judgment and destruction,
as John seemed to think. "John wanted
the lightning; Christ told him that the silent
sunshine exerts energy, to which the fiercest
flash is weak."—McLaren. To all that
John's messengers saw and heard Jesus added
this,—"To the poor the gospel is preached."
These words would recall to John's mind the
words of Isaiah 61:1, in which Messiah's
mission was referred to. Jesus added a word
of warning about being offended in him, or
finding an occasion of stumbling in him,
which was in the nature of a mild rebuke to
John. It does seem, from our viewpoint, that
the Master might have visited or sent some
encouraging message to his brave herald in
Herod's dungeon, but he knew what that
brave, true soul most needed and what was
best for the interests of the kingdom which
they both loved.

Verse 19. "Art thou he that should come?"
It is not easy for us to determine the exact
state of John's mind when he called to him-
self two of his disciples and sent by them to
know if Jesus was really the Christ. All the
circumstances including the form of the
question, the answer of Jesus, etc., show, that
the question was to satisfy his own mind and
not that of his disciples only, as some claim.

Had a cloud really come over the mind of
him who had given much clear testimony to
the "Coming One?" It seems so. He is
evidently perplexed about the course of Jesus.
The commonly accepted Jewish notions of
the Messiah, necessarily had some influence
on his mind. He received much illumina-
tion not given to his fellows, but it was only
along the line of his particular mission, and
did not clear up all the erroneous notions prev-
alent about the Messiah. Jesus' course was so
different from his own. John had pictured
him as a glorious king, but his gentle, long-
suffering course, his consorting with public-
ans and sinners, and the absence of the signs
of judgment which John himself had pre-
dicted, all filled his mind with strange
thoughts, and the depressing effects of his
prison life, on a nature like his, combines to
make him wonder whether this was the Mes-
siah or another forerunner like himself.
The miracles alone could have been performed
by a great prophet, so they were not con-
clusive in themselves. When we remember
Elijah's conduct under the juniper tree, we
need not be surprised at the wavering of him
who had come in the power and spirit of
Elijah. There was reason enough, notwithstanding
the revelations John had received, to make him question whether he had not him-
self made a mistake. He was either full of
doubt or impatience about the mission of Jesus.

Verses 20, 21. As the men came to Jesus
they repeated the question which their Master
had sent them to ask. Before their question
was answered, they had an opportunity to
see what Jesus was doing. They saw men
possessed of all sorts of infirmities, healed by
the wonder worker. Observe the classifica-
tion of troubles. Infirmities were common
diseases, plagues were special scourges, not
so much epidemics of disease as palsy, apoplexy,
etc., while evil spirits referred to the
possession of demons and all sorts of epilepsy
or insanity. Even the blind had their sight
graciously given back to them.

THE BAPTIST.

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tween two flights of stairs. He is above one,
but below the other.

PRACTICAL POINTS.

1. The best of men may have moments of
depression and gloom, in which they give
way to doubts. Environment or physical
conditions may have more to do with such a
state of mind than spiritual conditions. Of
course, a Christian never doubts Christ and
his word, but any one, of an introspective turn
of mind, may sometimes under certain conditions,
with an imperfect conception of the
plan of salvation, come to doubt the personal
application of Christ's words. In such cases
let us do as John did, and lay our doubts
before Jesus.

2. Momentary depression or despondency
may merit a rebuke from the Master, but if
our hearts are true and our love unfailing he
knows it, and may be able to say "Well
done," and thus signify his good pleasure.
Thanks be unto him, that he does not forsake
us, though we may sometimes deserve it.

The Senate has passed a resolution abol-
ishing the contract Indian school system.
By the present method, the Secretary of the
Interior makes contracts with the religious
denominations for teaching the Indians where
secular schools are not available. There are
now in force with protestant schools contracts
\$2,160, with Roman Catholic schools for \$57,-
642, with the Lincoln Institute for \$33,400
and the Hampton Institute for \$20,040. There
are, however, a great many Indian pupils
without assistance from the government in
religious schools conducted by the various
denominations. These are permitted at any
of the reservations and the agent furnishes
the schools such proportion of food and cloth-
ing as he would give to the parents if the
children were at home. Last year there were
1,261 Indian children enrolled in such institu-
tions and the Commissioner of Indian
Affairs commends their work in the highest
terms. Formerly large sums of money were
paid to the religious denominations for the
education of Indians. In 1892 the maximum
of \$11,570 was reached, of which \$394,756
was paid to the Catholics, \$44,310 to the
Presbyterians, and the balance was divided
among the different denominations. In 1895
the Presbyterians, Congregationalists and
some other protestant denominations refused
government aid, and since then, with the
exception of the Catholics, little government
money has been paid to sectarian institutions.
The protestants have endeavored to secure
the abolition of the entire contract system for
several years, and if the action of the Senate
is sustained by the House, they have at last
succeeded.

Wanted.

Minutes of the following Associations:
Bethlehem, Bethel, Calhoun, Chester,
Chickasaw, Coldwater, Columbus, Fair
River, Gulf Coast.

The moderator or clerk of these Associa-
tions will please forward me promptly a copy
of their minutes.

A. J. MILLER,

Yazoo City, Miss.

JONES BROS. & CO.'S MAMMOTH RETAIL STORES,

Special

Sale

Silks.

MONDAY, APRIL 30,

We will sell Eighteen Hundred Yards of Soft Corded Taffeta
Silks at the Special Low Price of 46 1-3c a yard, or

Three Yards for \$1.39.

Three Yards is the quantity usually sold for a Silk
Shirt Waist this Season, however, any person re-
quiring more can buy same at the Waist Length
Price, which is 46 1-3c per yard.

'JACKSON'S POPULAR STORE'

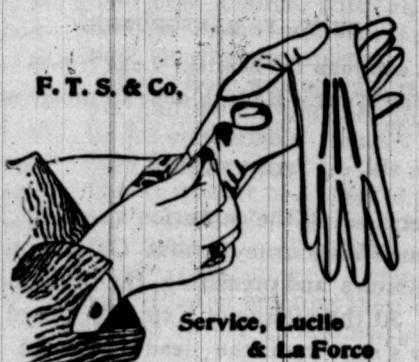
Jones Bros. & Co's. Mammoth Retail Stores.

THE DOWAGER CORSET



The Millinery

Section of our store, is now a profusion of Millinery elegance. The charm and individuality of our Hats is the talk of Jackson. In buying a fine Hat of us, you can rest assured that you will not meet your double on the next corner, our styles are exclusive.



KID GLOVES.

Our service Kid Glove at \$1.00 is all you could want in a Kid Glove; it's the equal of any \$1.50 Glove on the market. We have a complete line, sizes and colors. Mail orders with cash, have prompt attention.

NOTE. We have this Glove in misses sizes also.

We sell all our Millinery on the small profit plan. You can buy of us the finest Millinery at the most reasonable prices.

This ent represents the Worcester Corset made by the Worcester Corset Co., acknowledged to be the best Corset for stout figures ever produced, sizes 22 to 30, \$2.00. We carry a complete line of Royal Worcester Corsets at \$1.00, \$1.25, \$1.50 and \$2.00.

The Home.

Not All the Gold in Klondike

Within my little cottage,
Are peace, and warmth, and light
And loving welcome waiting.

When I come home at night,
The polished kettle's steaming;

The snowy cloth is spread—
And close against my shoulder

There leans a smooth brown head

Her eyes are lit with laughter
(They light the world for me)

"For how much would you sell me
Now tell me, sir!" cried she.

Tis then I answer, somehow
Between a smile and tear,

"Not for all the gold in Klondike
The gold in Klondike, dear!"

When the cozy tea is over,

With many a frolic fond,
I sit and read my paper,

And from the room beyond
I hear the clink of china.

The tread of nimble feet,
And broken bits of singing

That somehow ripple sweet,

I hear a rush and rustle,
Behind my easy chair.

Short, chubby arms encase me,
And choke me unaware!

Into my arms is tumbled

A wrinkled, golden head,
A ball of fluffy whiteness

That ought to be in bed,
She asks her mother's question

I kiss the answer clear—
"Not for all the gold in Klondike?"

The gold in Klondike, dear!

In dim and dusty office,
I dig my bits of gold;

I suffer not with hunger,
Nor perish with the cold.

My nuggets need be tiny
(I dig them with a pen).

But the gold of Yukon's gravel

I leave for other men.

My treasure lies exhaustless,
My claim is staked with care;

What is all the gold in Klondike,
Since I'm Love's millionaire?

—Anon., in *Leslie's Weekly*.

Only One-Third of the World Christian.

In a missionary number of the Cleveland Union *Gospel News*.

L. Leonard, one of the best known missionary statisticians in the country, shows the missionary work of all societies and denominations in each of the different lands.

The article is entitled, "Foreign Missions in a Nutshell." The following summary of the article shows that there is much to be done before the gospel is even preached in all the world:

The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian, say 800,000,000 heathen and 200,000,000 Mohammedan; 2,000,000 are Roman Catholic, and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about \$15,000,000; sustain a missionary force of 14,200, of whom 4,300 are ordained, and 1,800 are unmarried women; associated with them are 4,200 ordained natives; about 80,000 toilers in all. The stations and out-stations occupied exceed 25,000; the communicants are upwards of 1,300,000, and increase at the rate of 5,000 annually; the adherents are estimated at 3,500,000, while almost 1,000,000 children and youth are being educated in the more than 20,000 schools.

It appears plainly, then, that the redemption of the race is yet very far from complete—has scarcely passed beyond the initiatory stage; that while an excellent beginning has been made, "there remaineth yet very much land to be possessed;" and that, while the saints of the twentieth century have every reason to be full of courage and hope and sure expectation of final success, a limitless demand is to be made upon them for the utmost of devotion, of consecrated

beneficence and lavish contributions of choicest young men and women.—*Exchange*.

A True Incident.

The sun had not quite climbed up the shoulder of Humpback Mountain, but he was on the way. The sky knew it, and brightened at the thought. The birds knew it, and twittered and cheeped, and tuned their voices up and down the scale, to be ready for their part in the chorus.

In the small sunburnt cottage, half way up the mountain, a little curly-headed child, stirred and crepted too. She had gone to bed in the early twilight, and now she was tired of sleep and ready for the new day.

"Mammy," said the little mountain maid, "kin I git up?"

"Yes, child, git up and welcome," answered the mother. "I reckon I must be stirring my old bones, too."

The little face was white with terror, and at first no sound would come to her lips. Then she said faintly:

"All right, dad; I've thought of a way to keep still." The man and his wife unroofed the slight building, making as little noise as possible, and then, climbing out on the chestnut limb that hung over it, Jess' father let down a rope and drew her up, like Jeremiah out of his dungeon, by the arm-pits. The snakes were promptly killed, and the child sat white and trembling on her mother's lap in the cabin's door.

"Now," she said to herself, "I will gather the eggs for mammy, sprise her. I won't go for no basket, I kin just git 'em in 'ry dress."

Away she sped to the chicken-house. It was a low-roofed affair, flat on the ground, with so small an opening that nobody bigger than Jess herself could have gotten in and out. The child crept fearlessly in, but hardly had she put

the first egg in her gathered nap when she saw a large mottled

"You're a fast-rate soldyer, Jess—that's what you be," said her father, proudly. "However did you manage to keep still?"

"I jest shot my eyes," said the child, "and made out that God was holding my feet."

"Holding your feet!" exclaimed the man somewhat startled.

Jess nodded.

"They're teaching me some Bible lessons at the chapel Sunday school," she said, "and one of them says, 'He will not suffer thy foot to be moved.' That's what made me think of it."

The next Sunday Jess found, to her delight that her father was going with her down the mountain to Zion chapel.

"Are you afraid I'll meet up with more snakes, dad?" she asked.

"Not so much that, tho you might," he answered, "I'm goin' to learn the rest of them verses 'bout God not lettin' your foot be moved."

And when he heard the very first verse of that beautiful psalm, "I will lift up mine eyes unto the hills from whence cometh my help," the mountaineer nodded:

"Ezzactly," he said, "that's just the one for me."

But he has gone farther on now, and is learning the deeper, sweeter lesson of the next verse: "My help cometh from the Lord, which made heaven and earth."—*Sunday School Times*.

Painless Preacher.

Along with the "painless dentist" comes the painless preacher. Of course he doesn't advertise him self in just these words, but that is about what it amounts to. His working theory is that most people would like to have religion if it didn't hurt. Truth is, most people find the old roots and snags of depravity somewhat uncomfortable and inconvenient, but they won't stand any gouging and pulling about them. And so the painless preacher is the very fellow they are looking for. When he gets before his audience he gives them to understand that he has a strictly up-to-date process. The next step is to ridicule the old way, and call it antiquated and outlandish and barbarous. The very idea of prodding a man's conscience and harrowing up his feelings and turning him upside down and inside out in order to make him a Christian is simply heathenish. The idea that man is such a sinner that he must weep and mourn and feel bad as a process of moral reconstruction is mouldy with ineffectiveness. If they will just listen to him he will conduct them safely through the process without subjecting them to the slightest inconvenience and without in the least disturbing their consciences or stirring up their feelings except in the most pleasant way. So by the dextrous

use of laughing gas, local anesthetics, hypnotism and what not, he goes through the hocus pocus performance and at its close assures the dear people that their sins, if they had any are absolved, and that they are just as good as anybody. And then he asks them separately, in order to make it impressive, if it hurt? and an emphatic "no" comes from each.

Then as a testimonial that he was just as advertised—a painless preacher—they all declare by a rising vote that from the beginning of the operation to the close they did not feel it, and that up to the time of voting they were not conscious of any bad effects.—*Word and Way*.



We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit all.

We handle the Knabe, Kimball, Steiff, Haines, Bissins, Regent, Albricht, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Reed Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

Your Home Is Not Complete

Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

PATTON & WHITE,

318 E. Capitol St.

JACKSON, MISS.

Southern

Baptist Convention!

ARE YOU GOING?

At Hot Springs, Ark., May 10 to 14, 1900.

THE RAILROADS will make the usual rate of ONE FARE for the round trip, with Fifteen Days' Limit, but and Extension of Ten Days more, if deposited with joint agent at Hot Springs, may be had.

The Illinois Central, in connection with the Choctaw, Oklahoma & Gulf Railway, offers a most desirable and elegant service for this trip, with only one change, that is in Memphis, stepping from one train to the other under same shed. The C. O. & G. will run a magnificent THROUGH equipment from Memphis to Hot Springs without change of cars. An elegant exclusive chair car will be furnished a party if a sufficient number will write me to justify the arrangement; or if we reach Memphis at night through sleeper service can be secured. If you will write to me of your purpose to go this route, I will see that the hotel accommodations are arranged for you. Or if any of the South Mississippi delegation prefer going via Vicksburg and Shreveport over the A. & V. and V. S. & P. railways, and thence via Texarkana and the Iron Mountain route, I will take pleasure in securing all the information and arranging all the details of this route. The route is somewhat longer, but the service over these lines will be excellent. Write me at once.

Yours thankfully,

D. P. HENSLEE.

502 Main St., - - Little Rock, Ark.

Hol Teachers.

HILLMAN COLLEGE, Clinton, Miss., will run a Teachers' Training Department for Young Ladies for one, two or three months, in March, April and May. Write for particulars at once.

BOX 38, JACKSON, MISS.

PATENTS DESIGNS TRADE-MARKS AND COPYRIGHTS OBTAINED
ADVICE AS TO PATENTABILITY Notice in "Inventive Age" Book "How to obtain Patents"
Charges moderate. No fee till patent is secured.
E. G. BIGGERS, Patent Lawyer, Washington, D. C.

BELLS

Steel Alloy Church & School Bells, and Send for Catalogue, The G. S. MILLER CO., Millburn, N. J.
If you feel Dull, Languid, Broken-
Down, Debilitated, have Weak Stom-
ach or Indigestion, use Dr. M. A. Sim-
mons' Liver Medicine.

Ministers and Churches.

WEST POINT.

Bro. N. W. P. Bacon, of Oxford, joined us in revival meetings on Monday night, April 2, and preached two sermons a day for ten days. His preaching was clear, crisp, fresh and convincing. His sermon plans were almost without fault as to analysis, and evolving the contents of his text, he was as to subject matter strictly scriptural. We have never heard a better sermon on "Excuses." The answer to each excuse he read from the Bible. It was clearly seen that a fitting verse of Scripture cuts deeper than argument. Eight new members were received into the church, two by letter—about all the available material—for the congregations, which were large, consisted almost entirely of church members. Bacon is a noble fellow.

E. B. MILLER.

GILLSBURG.

We have just closed a good meeting with Gillsburg church. Fifteen accessions. Bro. J. P. Culpepper, of Giesler, did the preaching, and everybody was pleased.

Bro. Schilling was with us, and assisted with presence and prayer.

The college is doing well, and people are hopeful.

J. H. LANE.

CLINTON.

Our new pastor, Bro. Lipsey, preached his introductory sermon last Sunday, after which, by a previous order of the church, we took our foreign mission collection, which amounted to about \$36.00. Of this amount the ladies contributed \$25.35. We are all happy at the thought of once more having a regular pastor.

Faithfully,
A. J. AVEN.

IUKA.

Bro. J. N. Hall, of Baptist Baptist Flag, held a ten days meeting in Iuka, closing the 12th inst. He sustained his reputation as being "mighty in the Scriptures," for he mighty convinced them—and that publicly, showing by the Scriptures that Jesus was Christ, and sustaining the faith once delivered to the saints.

Eleven additions—seven baptized.

L. R. B.

CLARKSDALE.

We are to begin a meeting the 4th Sunday in April, in the Presbyterian church. Bro. Hamlett, Lena, Miss.

of Grenada, will do the preaching. He is a good preacher, but we can't accomplish anything without the Spirit of God. Therefore, I plead for the co-operation of the brethren of Mississippi, in asking God to bless our town. Pray for our work in Clarksdale. The opportunity was never greater than now. We want the spirituality of our town built up. We want to begin building soon. Brethren pray for us, and help us.

Yours truly,
A. L. O'BRIANT.

SHUBUTA.

To the Pastors and Members of Churches Composing the Chickasawh Baptist Association:

On pages 15 and 16, Minutes of 1899, you will find report on Sus-tentation; if you have not read it please do. In that report it is recommended that each pastor in the association instruct his people from the pulpit as to their duty to this cause and collect twenty-five cents per capita from the entire membership in their charges by soliciting each one separately, those able giving more than twenty-five cents will bring up the average.

A few days ago Elder Wilson West, of Heidelberg, Miss., aged 73 years, died. He was sick for three years before his death and he leaves a wife and eight children by his last wife, the youngest very small, all girls except one boy about nine years old, in destitute circumstances. This brother was a minister for 44 years and baptized fully 1,800 believers. His labors have been mostly in the interior, where the salary was meager. His family should not be allowed to suffer.

W. H. PATTON.
April 15, 1900.

FROM LENA.

Old Friendship church, at Lena, Miss., came up nobly on the mission collection last 2d Sunday. A month before the pastor, with a few of the members, engaged to pray that we might raise \$40. Our hearts were rejoiced when the church clerk announced at the close of the collection service that the requested amount had been surpassed by several dollars. The church has up to this time this year raised about \$60 for missions.

Some of us are looking forward to and expecting a great revival in this church and community during this year. Let those who read this pray that we may have it.

T. J. MOORE.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,
Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.
READ THIS.

Vicksburg, Miss., Jan. 8, 1900.

I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

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T. J. MOORE.

HARRIS' BUSINESS COLLEGE

JACKSON, MISS.

Will Refund All Your Tuition,

Under their guaranteed plan, if they fail to secure you a position.

They Pay Your Car Fare.

Beautiful catalogue on application.

Dr. H. H. Harrison

Practitioner in the city of Jackson.

Office and Consulting Rooms over

Harrington's Drug store, 338

West Capitol Street, near

the Edwards and the Law-

rence Hotels.

CLARKSDALE.

We are to begin a meeting the

4th Sunday in April, in the Pres-

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4th Sunday

Woman's Work.

Italy.—"So as much as in me is, I am ready to preach the gospel to you that are at Rome also." S. B. C. mission opened, 1870; one missionary, native assistants, 20; churches, 22; outstations, 21; membership, 518; baptisms, 38.

Study Topics.—Paul's visit to Rome. Rome in the time of Nero. Rome in the days of Constantine. Rome under the Popes. The hope of Italy—the pure gospel of Christ.

Report of Womans' Work from Jan. to April.

ABERDEEN ASSOCIATION.

L. A. S. Aberdeen ch.

Home Missions

" " Self Denial

Home Uses

Bogue Chitto

Magnolia ch. Home Mis-

sions

Orphanage

Cary—no report.

Carthage—no report.

Chester—no report.

Central—Yazoo City.

State Missions

Home Uses

Beulah ch.

Foreign Missions

Home Missions

Home Uses

Orphanage

Long Creek ch.

Foreign Missions

Church Building

CHICKASAWH ASSOCIATION.

1st ch. Meridian

Y. L. A. S. Home Mis-

sions, (S. D.)

" " Xmas Offering

Foreign

Foreign Missions

Home Missions

" " Self Denial

CHICKASAW ASSOCIATION.

Cherry Creek church

Foreign Missions

10 50

State Missions

4 28

Home Missions

1 00

COLD WATER ASSOCIATION.

No Report

COPIAH ASSOCIATION.

Crystal Springs ch.

Foreign Missions

16 25

Ministerial Education

Home Uses

1 10

COLUMBUS ASSOCIATION.

Pleasant Hill ch.

Orphanage

6 35

Home Uses

Deer Brook ch.

Home Mission (S. D.)

5 05

Mt. Zion ch.

Foreign Missions

1 00

| | | | |
|--------------------------|--------|---------------------------|-----------|
| Home Uses | 4 00 | Home Uses | 295 94 |
| Jackson ch. | 1 00 | Shelby ch. | — |
| State Missions | 1 00 | Home Us.s. | 25 00 |
| Columbus ch. | — | TIPPAH ASSOCIATION. | |
| Home Missions | 24 00 | No Report. | |
| " " Self Denial | 13 46 | TISHOMINGO ASSOCIATION. | |
| Home Missions | 1 25 | No Report. | |
| Foreign Missions | 8 40 | TOMBIGEE ASSOCIATION. | |
| DEER CREEK ASSOCIATION. | — | No Report. | |
| FAIR RIVER ASSOCIATION. | — | UNION ASSOCIATION. | |
| Monicello ch. | 1 00 | No Report | |
| Home Missions, (S. D.) | 1 00 | VALOBUSHIA ASSOCIATION. | |
| Brookhaven ch. | — | Grenada ch. | |
| Foreign Missions, Xmas. | 8 47 | Home Uses | 23 00 |
| Home Missions | 2 40 | Coffeeville ch. | — |
| State Mission | 2 50 | Home Uses | 5 00 |
| Home Uses | 12 00 | Scooba ch. | — |
| GULF COAST ASSOCIATION. | — | Home Uses | 57 00 |
| Biloxi ch. | — | Hardy ch. | — |
| Home Missions | 3 25 | Home Missions, S. D. | 2 70 |
| General Missions | 10 00 | Sec'y. Central Committee, | |
| Home Uses | 3 75 | Meridian, Miss. | |
| Church Building | 250 00 | Received later. | |
| KOSCIUSKO ASSOCIATION. | — | Jackson ch. | — |
| Kosciusko ch. | — | Foreign Missions | 5 00 |
| Foreign Missions | 5 00 | State Missions | 42 00 |
| Home Missions | 5 00 | Sustentation | 2 00 |
| Home Uses | 10 00 | Home Uses | 390 00 |
| Church Building | 250 00 | Orphanage | 10 00 |
| YAZOO ASSOCIATION. | — | Grand Total | \$2721 71 |
| Durant ch. | — | | |
| Foreign Missions | 5 00 | | |
| State Missions | 5 00 | | |
| Home Uses | 76 00 | | |
| Charity | 5 00 | | |
| Wifoung ch. | — | | |
| Home Missions, S. D. | 4 40 | | |
| Foreign Missions | 10 80 | | |
| Ministerial Education | 2 50 | | |
| Sustentation | 2 50 | | |
| S. B. Theological Sem. | 9 70 | | |
| Bowling Green ch. | — | | |
| Home Uses | 14 65 | | |
| Lexington ch. | — | | |
| Home Missions, S. D. | 10 00 | | |
| Home Uses | 24 50 | | |
| LEBANON ASSOCIATION. | — | | |
| Hattiesburg ch. | — | | |
| Foreign Missions, Xmas. | 5 71 | | |
| " " | 4 29 | | |
| Home Missions, S. D. | 10 00 | | |
| Orphanage | 6 05 | | |
| Perkinsont ch. | 75 | | |
| Foreign Missions | 1 00 | | |
| Foreign Missions, Xmas. | 90 | | |
| Home Missions, S. D. | 2 47 | | |
| Home Uses | 114 65 | | |
| Orphanage | 25 | | |
| Poplarville ch. | — | | |
| Foreign Missions | 1 10 | | |
| Home Missions, S. D. | 2 12 | | |
| MISSISSIPPI ASSOCIATION. | — | | |
| No Report. | — | | |
| OXFORD ASSOCIATION. | — | | |
| Batesville ch. | — | | |
| Home Us.s. | 37 00 | | |
| Home Missions | 37 00 | | |
| Foreign Missions | 5 00 | | |
| Oxford ch. | — | | |
| Foreign Missions, Xmas. | 7 01 | | |
| RAYMOND ch. | — | | |
| Orphanage | 11 83 | | |
| Home Missions, S. D. | 12 25 | | |
| Foreign Missions, Xmas. | 3 05 | | |
| Home Missions | 30 00 | | |
| Church Building | 2 00 | | |
| RANKIN CO. ASSOCIATION. | — | | |
| Leahatchie ch. | — | | |
| Home Us.s. | 32 45 | | |
| Orphanage | 3 50 | | |
| Fannin ch. | — | | |
| Home Us.s. | 5 00 | | |
| State Missions | 1 50 | | |
| SUNFLOWER ASSOCIATION. | — | | |
| Clarkdale ch. | — | | |

ASTHMA
FREE. If you suffer from any form of asthma, we will send you free by mail, present bottle of the famous Kola Pill Compound. It is Nature's Sure Balsam Cure for the disease, and we guarantee that it will forever stop all your suffering. We are sending out 50,000 bottles free by mail to sufferers, to prove the wonderful power of this New Discovery, and we will be pleased to send one to you. Send your name and address on postal card, addressed to THE KOLA IMPORTING CO., No. 1164 Broadway, New York.

Temperance.

"Whisky is the cause of nearly all crime; disorder and misery.

"Strike it out, and strikes will end.

"Tramp it out and tramps will few.

"Murder it, and murders will cease.

"Stab it to the heart, and hearts will no longer be stabbed.

"Put an everlasting end to the mean thing, and meanness will be the exception, instead of the rule.

"Set fire to it—burn the last bottle and barrel—and fewer souls will burn in hell."

The recent agitation of the cigarette habit in several sections of the country brings out the fact that Japan has a very strict law which prohibits minors from smoking. It is not simply a law against selling cigarettes to minors, but it forbids minors from smoking tobacco in any form. The law provides a penalty for the punishment of the minor who violates it, and also his guardian and the man who sells the tobacco.

It has been an unfortunate fact that in all the cases of the contact of a higher civilization with a lower we somehow seem to succeed first in introducing our own vices rather than our virtues. We are not particularly successful in dealing with the liquor question in our own country, but the habits of intoxication which always accompany our first attempts to elevate a race which we consider inferior are not rious and need some vigorous prohibition.

During last year intoxicating liquors sent to the grave, it is estimated 100,000 victims. In America there are two schools of education. On one teaching virtue \$167,000,000 is spent. On the other, teaching vice, \$100,000,000 is spent. In the former, 400,000 teachers are employed. In the latter, 1,200,000 (barkeepers) are employed.

Chicago has 600 churches and 6,000 saloons, with over 2,000 "blind tigers." "Thirsty city."

The saloon makes more criminals than the church makes converts.

W. H. PATTON.

"You are not now in a condition to defend the prisoner, who is accused of a serious offence, I adjourn the case until to-morrow, and if you appear before this court in such a condition again I will take liver for his Sunday's dinner and his Monday breakfast. The miner took roast and steak." Is not the saloon a robbing Bababas when it takes away from the drinking man's table the roast and the steak and puts it on the table of a conscienceless saloonkeeper?

miner went to the butcher's shop. The saloonkeeper came in, and the miner stood one side. The saloonkeeper said that as business had been very dull, he would take

liver for his Sunday's dinner and his Monday breakfast. The miner took roast and steak." Is not the

saloon a robbing Bababas when it takes away from the drinking man's table the roast and the

steak and puts it on the table of a

conscienceless saloonkeeper?

One billion dollars for drink.

This in round numbers is what the Americans spend annually for drink.

Over \$1,000,000,000 for drink, while but \$5,500,000 given by all

Christian denominations in America for foreign missions. One billion dollars spent to make heathen at home; five and a half millions given to convert heathen abroad; 165,000 churches of all denominations in America; 240,000 drink saloons. In one religious denomi-

nation (M. E.), but 19,738 were added to their membership last year. If all other denominations made proportionate gains only, how meagre the results

During last year intoxicating liquors sent to the grave, it is es-

timated 100,000 victims.

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"blind tigers." "Thirsty city."

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Are not clear brains and steady hands essential in any business?

Let all employers who want faith-service unite with these railroad men in ostracizing the cigarette, and our young men will see the folly in smoking their brains and making their hands shaky.—Ex.

The Home or the Saloon—Which?

Ex Gov. St. John told in Meridian the following incident:

"A coal miner in Pennsylvania quit work on a Saturday night, treated the boys at the saloon, paid up his bar bill for

B. Y. P. U. Department.

BY W. P. PRICE.

The Corresponding Secretaries have rendered good and highly appreciated service in their "reports" from their respective unions—service which it is hoped they will continue. *But let them not forget to write their reports in time to reach Jackson not later than Tuesday mornings.*

Suffer this final word about the C. C. C. Examination: If you have not taken them, you can do so even yet—any time during the month of April. If you can't take them all, take what you can, and send your paper on to headquarters for grading.

You say your Union is not getting on very well, do you? Why? *Do you go all the time? Are you brief and interesting in the part you take? Or are you like the man who is very fitfully compared to the Mississippi river—"bigger at the mouth than at the head."*

In our Bible Readings we now finish Joshua and go into the book of Judges—let us read even with more diligence as we go into this interesting period of Israel's history.

Daily Bible readings:

Monday, April 30—Joshua 22.
Tuesday, May 1—Joshua 23.
Wednesday, May 2—Joshua 24.
Thursday, May 3—Joshua 24.
Friday, May 4—Judges 1:1-15.
Saturday, May 5—Judges 1:16-36.
Sunday, May 6—Mark 4:26-29.
"How the Christian Grows."

(Prayer Meeting Topic)
(The Daily readings appear in full in the Baptist Union, and are used here by permission.)

The Tenth International Convention of the Baptist Young People's Union of America will be held in Music Hall, Cincinnati, Ohio, July 12-15, 1900.

The railroads are dealing very generously with the Convention people. From all points east of the Missouri river a rate of one fare for round trip to and from Cincinnati. This includes New England. No better facilities have ever been offered.

Cincinnati is the metropolis of the Ohio Valley and one of the foremost manufacturing cities of the Union. It is the great workshop and exchange of a fertile region greater in area than the whole of France.

Cincinnati is the most picturesque of the interior cities of North America. Of it the poet Longfellow wrote:

"And this song of the vine,
This greeting of mine,
The winds and the birds shall deliver
To the Queen of the West,
In her garlands dressed,
On the banks of the beautiful river."

Music Hall in Cincinnati where the Convention is to meet is celebrated among the world's great auditoriums. It has been the scene of memorable political as well as religious gatherings. Great orators, singers and dramatists have appeared within its walls.

The key word of the Decennial meeting is "Apostleship." At Richmond last year—"Discipleship."

The Convention of Nineteen Hundred! How those five words stir the blood! What young Baptist is there, whose heart does not leap at the thought of the approaching dawn—the dawn of the twentieth century.

Hurrah for the 1900 and Cincinnati!

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.
For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 56c and \$1 bottles at the druggists.

Prepared on by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR
is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga., till April

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Make No Mistake,
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R. J. ANDERSON, A. G. P. A.,
New Orleans, La.
GEO. H. SMITH, G. P. A., New Orleans,
Feb 9-10

Louisiana Industrial Exposition, New Orleans, Louisiana.

The Louisiana Industrial Exposition for 1900 will be held in New Orleans, opening on the 13th and 14th of April and running to the 6th day of May.

The large number of exhibitors who have already secured place and the special features which are promised by the Management, including the Horse Show, Flower Show and various other attractions give promise that the exposition of this year will eclipse any previous efforts and give assurance that visitors to New Orleans during that period will find in this exhibition many exhibits which will be instructive as well as beautiful.

The Queen & Crescent Route will have on sale round trip excursion tickets April 13, 14, 19, 26 and May 3, limited to continuous passage in each direction, with a final limit of five days for return passage. It is probable that additional dates of sale for the special features, such as the Horse Show, Flower Show, etc., will be announced later.

May 3.

The Louisiana Fair, New Orleans, April 14 to May 6, 1900.

The management of the Louisiana Fair, having had one year's previous experience in operating a very successful and creditable Fair, asserts with confidence that the Fair of 1900 will prove much more attractive to the visitors than that of last year.

Every day will be replete with first-class attractions in addition to the exhibits proper, and every visitor will find attractive features to interest and instruct.

There will be races on several days, and the entries are such as to insure interesting contests.

The Flower Parade and the Grand Parade of Horse Show entries will occur on April 24th. The Horse Show will continue every day until and including Saturday, the 28th, and will compare favorably with the famous society events of New York, Chicago, Boston, etc., where the Horse Show is the event of the year.

On other dates, to be announced hereafter, will occur many specially interesting features.

The Queen & Crescent Route will sell one fare for the round trip excursion tickets to New Orleans and return on the 13th and 14th of April and on Thursday of each week during the Fair, and will also sell on dates which will enable patrons to visit the Fair on the most attractive special occasions.

These tickets will be good for return passage five days from date of sale, thus giving all a chance to enjoy a visit to New Orleans at the most delightful time of the year, when the city is at its best in every way, and to thoroughly enjoy the Fair, which every one should visit.

The entrance fee having been fixed at twenty-five cents, no one visiting New Orleans during the period that it is running can afford to fail to avail himself of the opportunity to see the latest and best examples of goods in his line of business, to say nothing of the enjoyment to be obtained by such a visit.

For further particulars apply to any ticket agent of the Queen & Crescent Route.

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